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THE

# KOREA MISSION FIELD.

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VOL. V

SEOUL, KOREA, 15TH OCTOBER, 1909.

No. 10.

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“Nothing is a more sure and regular indication of the birth of true religion in the heart than the presence there of a desire to do good. Desire to do good is “the spot of God’s children,” the spot which the inward operation of His grace throws out upon the surface of the moral constitution. No devout man ever lacked altogether this uniform mark of a devout mind. For did not our Lord go about doing good? And is He not our great Exemplar? And must not Christian men seek in some way or other to do good if they would at all conform themselves to this Exemplar?”

—GOULBURN’S “PERSONAL RELIGION.”

## OUR WORK IN KOREA.

BY LOUISA C. ROTHWEILER.

(?) June  
When, on the twentieth of May, 1885, Mrs. M. F. Scranton, the first representative of the Woman's Foreign Missionary Society, landed in Korea with other missionaries, she found a kindly disposed people who treated them courteously. The announcement that they had come to carry on educational and medical work was met by outward approval, but no doubt there were inward questionings as to hidden reasons. That pure benevolence could move any one to cross the seas and go to a strange people was a thought unknown to the heathen mind. So they said: "Yes, that is very good. We are glad to have Americans come to teach our poor boys and to heal our sick. Schools for girls? No, we never heard of such a thing. Girls are not capable of being taught letters and even if they were, what's the use? Confucianism teaches that it is not necessary for a woman to know even the difference between right and wrong; fathers, brothers, husbands and sons can judge of that. She needs only to obey. Christianity? Yes, we know each country has its religions. We have ours, which satisfied our fathers and are good enough for us. No, you must not attempt to teach Christianity here."

## THE PEAR FLOWER SCHOOL.

Nevertheless, property was purchased and arrangements made to open a school for girls. When, in the summer of 1886, the building was finished and Mrs. Scranton announced that she was ready to receive girls, who would be fed and clothed free of cost while they studied, the people were puzzled to know the *Why*. His Majesty, the King of Korea, through the foreign office, graciously bestowed the poetic name *Ewa Haktang*, which, interpreted, is "The Pear Flower School," thus giving the mark of government approval. This was probably more because it was a place where poor girls would be fed and clothed than because it was an educational institution. That the people looked on it in the same light was proved by the fact that for years only the very poorest brought their girls to the school. When the writer arrived to assist Mrs. Scranton, in October, 1887, eleven girls were enrolled, all of them from the very poorest families. But from these very girls came our Dr. Esther Kim Pak, Mary Whang—for many years the capable assistant and matron in hospital and dispensary and now in Lady Om's school for girls—as well as others who have labored as Bible women. Some are now before the throne, praising God for what he has done for Korea.

Slowly but steadily the school grew in favor, girls and parents gradually realizing that "even a girl" could learn if she applied herself. After the first few years the sullen protest, "How can I study? Am I a boy that I should study?" was never heard by the teachers. Admission was sought by large numbers, until the building that had seemed so large became too small. In 1898-99 a new building, large enough for 120 girls, was erected; to-day the enrolment is 150, some of whom are day pupils. Of the boarders, only 17 are entirely supported; 70 or more supply their own clothing and bedding, while all who entered in the fall of 1908 and some others, pay



their board as well, thus being entirely self-supporting. The curriculum includes the primary, middle and higher courses.

In Pyeng Yang which, in 1894, was yet a very hot-bed of hatred of foreigners in general and of missionaries in particular, our missionaries have united with the Presbyterians in a seminary for women. This, started after conditions had undergone a most radical change, was planned on a basis of self-support and intended as a higher school for young women who had completed the day school course.

#### DAY SCHOOLS.

Day schools were impossible as long as it was looked upon as a most foolish extravagance to feed and clothe a girl and let her "waste her time" in school. It was only after the *Ewa Haktang* had proved beyond a doubt that a girl was as capable of being educated as her brother, and that some book knowledge did not necessarily unfit her for her duties as housewife and mother but rather made her a better one, and above all when the religion of Jesus Christ had become the rule of life with some, that day school work could be introduced. Our statistics for 1908 report only 33 day schools with an enrolment of 1,232, but there are unreported schools, carried on entirely at the expense of native Christians, under the supervision of our missionaries. The people are pleading for more, but must be refused because of the lack of teachers and of funds to help in their support. The boarding school in Seoul and the seminary in Pyeng Yang, so far the only schools for training teachers, cannot supply as many as are called for.

#### MEDICAL WORK.

From the beginning medical missionaries were regarded with favor by the Koreans, so it was not long before Mrs. Scranton began to plead for one to open work for women. Dr. Meta Howard arrived in October, 1887, and almost immediately began to assist Dr. Scranton in his dispensary, to which a few women of the lower class came. She was also called to the homes of some women. In 1888 she opened medical work in the building adjoining the boarding school, which has served all these years, although when it was purchased it was already old. As soon as it was known that there was a woman's hospital and dispensary where men were not admitted and where women could be seen and treated by a woman, patients came in increasing numbers. Among them were those suffering from the most acute diseases, down to those who had but imaginary ailments, using these as an excuse to get a chance to see the foreigner and find out what kind of medicine she used. Often they asked the doctor to take some of the medicine herself, in order to be sure that she was not trying to poison them. The largest number, of course, were from the class of slaves or servants, coming for themselves or for their mistresses who could not go out, and old grandmothers, old enough to appear on the street without losing character. Occasionally a serving woman from the palace came in a chair, bringing a retinue of servants with her, and now and then a woman of the better class. On account of failing health Dr. Howard was obliged to come home at the end of two years, and for a year her successor was anxiously looked for. Although Drs. McGill and Scranton kindly gave their services there were many unwilling to come to a man, and frequent were the inquiries as to when a new "doctor lady" would appear. Dr.



*Dr. Emma Ernsberger came in spring of 1888* *1887 Dr. Harris came.*

Rosetta Sherwood, who later became Mrs. Hall, arrived in the fall of 1890. In 1893 Dr. M. M. Cutler came, and when, in 1895, Dr. Lillian Harris came, and Dr. Hall returned with her, it became possible to branch out in the medical work, Dr. Hall going to Pyeng Yang in the spring of 1898.

During the first years it had been very necessary to be cautious about open religious teaching and there was very little teaching done in the dispensary, only an effort made to win the confidence and love of the women and to disarm them of fear. But just as soon as it was deemed at all safe to do so, one of the missionaries, and later a native Christian woman, read, explained, answered questions, gave or sold books and tracts to those who would have them, or invited to services, as opportunity offered, for at least an hour before the consulting room was opened. Then, as now, the aim was to have every woman who came for medicine take away with her also some spoken or written word of Gospel truth. There are many earnest Christians in Korea to-day, and others in heaven, who first heard the message in the waiting room of the dispensary. In the hospital wards there was a better opportunity for work that showed immediate results, as there the patients would usually remain for some days. Many a woman who came in as a "raw heathen," never having heard of a Gospel, heard, received, believed, and went home to tell the good news to her family. Too much cannot be said of the self-sacrifice and self-denying devotion of the physicians who for years worked in this small and poorly equipped building known by us as the Chong Dong Woman's Hospital.

In 1892 or 1893 dispensary work at East Gate, almost three miles distant, was taken up. Baldwin Chapel, named in honor of Mrs. Baldwin, who had sent the first money to the Woman's Foreign Missionary Society for work in Korea, had been built and evangelistic work carried on there for some years, and a small building for dispensary purposes had been erected. In the spring of 1898, Scranton Home, erected by the New England Branch, was completed and Dr. Harris and the writer took up their abode there. In time the number of dispensary patients at East Gate came to outnumber those treated in the Chong Dong dispensary. Further reinforcements came in the persons of Dr. Emma Ernsberger<sup>1888</sup> and Dr. Esther Kim Pak, who completed her medical course in America in 1890<sup>1890</sup>. Dr. Harris was transferred to Pyeng Yang to take the work Dr. Hall had to give up because of broken health, and Dr. Ernsberger took charge at East Gate. Dr. Harris, in her devotion to her work, laid down her life in Pyeng Yang<sup>1902</sup>. She was the second to do this, for Dr. James Hall had fallen a victim to exposure endured when working among the wounded after the battle of Pyeng Yang in 1894.

A new hospital had long been needed in Seoul, and it was finally decided to locate it at the East Gate, calling it the Lillian Harris Memorial Hospital. Cincinnati Branch furnished almost \$9,000 for this purpose some years ago; but before conditions were such that the building could be begun needs had so changed that a much larger building was considered necessary, combining under one roof hospital, dispensary, training school and home for nurses. This requires an additional sum of \$15,000, with all expenses kept as low as possible. When finished this will be one of the finest buildings in the city, with its admirable plans so well carried out.

*winter of 1903-'04* About six years ago a training school for nurses was established by Miss Margaret Edmunds. The first pupils were those who had been acting as drug room and dispensary assistants. There is a six years' course of instruction, which will be shortened

as textbooks are translated into the Korean language. The first two graduates received their diplomas last spring. — *Woman's Missionary Friend.*

*Nov. 5 - 1908*

### THE CHRISTIAN EDUCATIONAL ASSOCIATION OF KOREAN.

On April 27th, 1909, the following note was sent round to those connected with institutional educational work in the Korea Mission.

DEAR FRIEND:—

We, the undersigned, feeling deeply the need of your help and inspiration suggest that you join with us in forming an Educational Society in Korea for the following special reasons:

- (1) To secure as nearly as possible an uniform curriculum in the different schools of our several Missions.
- (2) To work out plans for the translating and printing of the texts necessary in our higher school work.
- (3) To foster co-operation between the different schools.
- (4) To improve teaching methods.
- (5) To unite in facing the influences which are at work to deprive our institutions of their spiritual power and influence.

After discussion with several interested in such an Association we would suggest that all these who are engaged in educational work who find it possible to do so, shall meet in Pyeng Yang on June 1st and 22nd and consider the formation of such an Association,

As we are strongly impressed that this is a very important step we hope it will meet with your approval and co-operation. Pyeng Yang is suggested because about seven of the fifteen or more in different educational work can be there at that time. Whether you can come or not some of us will be glad to correspond with you on the matter.

Yours Sincerely,

A. W. WASSON, A. L. BECKER, G. S. McCUNE

In response to this call members of the school staffs from Pyeng Yang, Song Do, Seoul, Kong Ju and Taiku met in Pyeng Yang at the home of Mr. McCune, on Tuesday the 22nd of June. The meeting was called to order by Mr. McCune and the purpose of the gathering was stated. After prayer by Mr. Wasson and Mr. Billings the discussion on organization was opened.

Moved and carried that Mr. Becker be elected temporary chairman, that Mr. Greenfield be temporary Secretary, both officers to hold office until constitution be adopted.

Moved and carried that an Educational Association be formed.

Moved and carried that the Chair appoint a committee of three to draft a Constitution and By-Laws, Chair appointed Mr. McCune, Mr. Warson and Mr. Reiner.

Moved and carried that sessions be held this afternoon from four to six to discuss curricula and from eight to ten this evening to discuss textbooks, the afternoon discussion to be opened by Mr. McCune and the evening discussion to be opened by Mr. Youn Chi Ho.



The meeting then adjourned and met again at four o'clock in the afternoon. Mr. McCune presented an outline of the Pyeng Yang Academy Curriculum in opening the discussion. After a number of questions had been asked and some further discussion took place, the meeting adjourned.

At eight o'clock in the evening the meeting was again called to order by the Chairman and the report of the Committee on Constitution was presented.

Moved and carried that the report of the Committee be received and taken up section by section. This was accordingly done and the Constitution was finally adopted as a whole. Motion to this effect seconded and carried.

## CONSTITUTION OF THE CHRISTIAN EDUCATIONAL ASSOCIATION OF KOREA.

### CONSTITUTION.

ART. I. This organization shall be called the Christian Educational Association of Korea, and its Korean name shall be Tai Han Kitokoyukhai.

ART. II. The object of this Association shall be promotion of Christian Education in Korea.

ART. III. All members of the Protestant churches in Korea who are engaged in educational work may become active members. The Educational Committees of the various missions and other persons interested in educational work may become associate members. The membership fee shall be one *yen* per year.

ART. IV. The officers of this Association shall be a President, Vice-President, and a Secretary-Treasurer, elected annually, who shall perform the duties usually pertaining to these offices.

ART. V. There shall be two standing committees, namely; an Executive Committee and a Literature Committee.

Sec. 1. The Executive Committee shall consist of the three elected officers, who shall have power to transact all necessary business ad interim, subject to the ratification of the Association at its next meeting. It shall further appoint special committees to pass upon any manuscript presented for approval. It shall arrange program and place of meeting for each session of the Association.

Sec. 2. The Literature Committee, composed of three members appointed by the President, (except that its chairman shall be the Secretary of the Association), shall secure all available information bearing upon educational problems in the East and keep members of the Associations posted on the same.

ART. VI. There shall be an annual meeting of the Association to be held on the Thursday in June which falls on the twentieth or immediately thereafter.

Moved and carried that a special meeting be held this year about the time of the New Year at the call of the Executive Committee.

Moved and carried that recess be taken and that a nomination committee be appointed by chair to bring in nominations for officers.

After recess, the nominating committee reported the names of Dr. Baird, Mr.

Becker and Mr. Wasson, respectively for the offices of President, Vice-President and Secretary.

Moved and carried that the Secretary be instructed to cast the unanimous ballot of the meeting for the officers named.

The discussion of the evening on Textbooks was then taken up by Mr. Youn Chi Ho. The revelation of the lack of proper textbooks made clear that this must be the great work of the newly formed Association. Easy mixed script was recommended as the best language for textbooks.

It was moved and carried that the Secretary of the Association be notified of the commencement of work on any subject and then if it thus became known that two men were working on the same subject, that the secretary call the attention of the men concerned to that fact.

Moved and carried that the Secretary furnish blanks to the members of the Association for such information as the Executive Committee shall deem necessary, these blanks to be filled out as requested.

Moved and carried that the mid year meeting be held in Song Do and that the next Annual Meeting be held in Seoul.

The meeting was then adjourned with the earnest feeling in the hearts of the members that a beginning had been made towards cooperation in a work that teems with possibilities for helpful fellowship.

M. WILLIS GREENFIELD, *Temporary Secretary.*

### THE MAN WHO SEES.

NOTE: The following, by Miss Anna Rae Mills, tells of the same blind man of whom Mr. Kagin wrote in the August number.

I wish you could see his smile! In repose, his face is thoughtful, wistful, seeing things—not things close by—those physical eyes see nothing in this physical world—but far off, things in another world, the world where life is true, where purpose conquers poverty, where love sees through blindness, where God is the light men see by. It was so I saw him first—dusty, dirty, tired, at the end of a two-hundred mile walk. For that's what it meant to him—the chance to learn to read—two-hundred miles of groping, alone with his staff and his God, over a rough, rocky mountain path, and then another two hundred miles back again. To be sure, each time the price of a ticket by train had been given him, but that price would buy necessary materials for reading and writing, and as there was no other way to save that money, he walked. And it was thus he came to our back-door, and I saw it there—the vision of the other world—on his tired, pock-marked face. Mrs. Bruen asked him if he was tired. Then he came back to this world, but he brought the other—with all its visions—in his smile! “It is no matter! I have learned to read!” Strange, isn't it to find a deeper, sweeter happiness on a blind Korean face, than I ever saw on a human face at home?

Away out in a mountain village he heard the story of Jesus Christ, and into his empty, sightless life was born the passionate longing that possesses every Korean Christian—to read the words of the loving Jesus day by day. So he cut up an old



Standard Oil tin into queer little bits, and each piece represented a letter of the Korean alphabet. These he taught his friends, so they could string a verse of scripture for him, and he could memorize. Thus he learned the first six chapters of John! Then one day the Missionary came, and after the service he noticed a quiet little man in one corner busily fingering his string of tin beads—a rosary of the words of Christ—not blind prayers. Interested, he asked what it meant, and the man looked up with his winsome smile and his blind eyes, and read off the morning text with deft, eager fingers. Then he caught the vision, for he heard for the first time of that wonderful school in Pyeng Yang where the blind can learn to read!

He only had a scrap of a farm, and there were the wife and the two babies to take care of. The next years were hard grind and bitter saving, but it ended in the light, for Pak had seen a vision, and a vision to Pak meant inevitable realizations, for this world doesn't make obstacles big enough to stop men like Pak! In one short month in Pyeng Yang he learned to read, a feat never before accomplished in less than three months, and started home. With his vision satisfied? Oh, no! He has the habit now, and one vision realized only means another in its place—a bigger one, caught up in that land where Pak *sees*, and its *got* to come true, just as the first one did, even though at the price of the same hard grind and bitter saving, and even though the spirit of sacrifice must touch other lives besides Pak's this time. You see there are other blind men down in Southern Korea. Had you thought of that? No? Well, Pak had, "They are not like him," perhaps you say. No, that's the point, they're not like him, they can not read God's words, and not till every one can, will that second vision come true. He came to Taiku to talk about it, and it was then I saw him first. He said we must have a blind school in the South too, for there are many blind people in our provinces, who can not go so far to the north: "Of course," he said, "I may not be wise or clever enough to teach it (they had told him in Pyeng Yang he was just the man to do it!); but I want to help, and I'll do anything I can, and if you think I could, I'd like so much to teach. At least I can make books for it. I have no money to buy a Bible, so I am going home now to make one. I will write out the first six chapters of John from memory, and while I am doing that I can teach my wife to read, and then she can dictate the rest to me. That will take about a year, and I thought perhaps meanwhile the churches would see if they could not get money enough to start a school. It was just about time for our Normal Class for Korean helpers, and so he waited to present the matter to them. After it had been explained, and they had been urged to plead for money as they went from church to church, one man jumped up, exclaiming, "Now there is only one way to *get* money, and that is to *give* first. We can't ask others to give where we have done nothing ourselves." He had scarcely finished before two or three more were on their feet "I'll give fifty sen!" "I'll give a yen." "I'll give two yen"—all over the room the eager responses came, till in a few minutes from that little group of Korean men twenty-five yen were pledged—Oh, if I could only make you see what that means to a handful of poverty-stricken Koreans! What it means in sacrifice—not sacrifice of luxuries—but sacrifice in clothes and food that are needed day by day to keep life strong and vigorous.



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Published monthly at Seoul in the interest of all the Evangelical Missions in Korea.

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Edited by Katherine Wambold.

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Annual subscription, including postage, one yen, or 50 cents gold, or 2/1 English Currency.

Single copies 10 sen, three of same issue for 25 sen.

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Subscription may be sent to

Mr. M. H. Hogel, 156 Fifth Ave., New York, Dr. A. R. Leonard, 150 Fifth Ave.  
New York, Rev. J. E. McCulloch, 346 Public Square, Nashville, Tenn.

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Upon business matters address Rev. F. G. Vesey, Business Manager, Seoul, Korea.

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The Northern Methodist Mission and the Northern Presbyterian Mission are holding conferences to decide on division of territory.

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We hear of wonderful times of revival in China. From Kiangyin, Kashing Tungshiang Hingwha and other places we hear stories similar to those which thrilled us in Korea two years ago.

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On 17 September Mr. and Mrs. Hugh Miller and two children arrived from furlough. (British and Foreign Bible Society).

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**Y.M.C.A. SEOUL, KOREA, AUGUST 7th 1909.**

The rainy season is on us, but instead of giving everybody the blues, we are all heaving a sigh of relief because a threatened drought has been averted. Rice is the staple here (even we "foreigners" have learned to depend much upon it), and rice needs, as you know, plenty of water.

We held our first commencement exercises in the new hall this year and you may be sure they were carried out with due Eastern elaboration. The Korean Minister of Education made the principal speech, bearing down heavily on the need of industrial education, the Minister of Industry following in the same vein.

I showed the latter through our workshops. He said that he was very desirous

that we should work in harmony with the efforts of his department in the same direction, and promised to help us in any way he could. A few days later he sent a deputation from his office to go into our plans more fully.

The heat of summer has not (to mix metaphors) cooled the ardor of all our industrial students. At their own request, several continued and are still at work even in this sweltering weather. This is true also of the Bible classes, some 17 of which met each week in June with an aggregate weekly attendance of nearly 300, to say nothing of the regular classes for students, office men, etc.

One of the biggest events of the year was that given over by the city to general Field Day Sports, in which practically every school in the city participated. There were nearly 12,000 in all. They gathered in camps side by side, each with its gay banner, the camps stretching out to form a great circle half a mile in diameter, within which many sorts of sports were carried on, some like our own, others most unique.

Good Korean mechanics are in demand. Already we have placed one man as assistant steamfitter on the new Imperial palace job; two more have had their wages and expenses paid to work as tinsmiths in Pyengyang, while we are now being asked for men to do brick-laying and interior carpentry. Even Grand Rapids furniture men, whose products are known the world over, would pass a kindly judgement, I am sure, on the examples of blind dove-tailed work turned out by our boys in their recent examination.

Socially, our new Shuffle-board has made a hit, albeit we had to make it ourselves, as even the American manufacturers hinted that the freight would be ruinous; some of our boys are already quite expert.

Judging not only from the records, but from a hundred signs of encouragement the past year has been one of remarkable progress: in Religious work, notably for the growth in Bible classes; in Educational work, because of the proper housing of our school, more unified courses, and enlarged Industrial classes; in social life, because of the unusual attractions of our new building and equipment. Our faith is strong for the future.

Letter from GEORGE A. GREGG.

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### GIVING IN KOREA.

Koreans are generous givers. During the past year the native church with a baptized membership of 25000 gave eighty thousand dollars, notwithstanding that labor is but twenty cents a day, and that it was a year of very hard times. But their leaders nevertheless from time to time exhort and encourage them to more generosity. Last Sunday Pastor Saw thought the collection plate held too many coppers in proportion to nickels and silver, and gently stirred up their pure minds by way of remembrance as follows: "Honorable brethren, this plate looks very dark. When our dear Lord died for us, our sins were very, very dark, but with His own precious blood he washed us and made us pure and clean; and now, when through His sacrifice we are white, shall we not give Him white money instead of only the darkest and poorest?"—LILLIAS HORTON UNDERWOOD.

Seoul, 23 September, 1909.



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**WOMEN'S ACADEMY, SYEN CHUN.**

LOUISE M. CHASE.

The Academy for girls and women opened on the fourteenth of October, last year, with a six months' term. Three grades were carried, the first and second in the regular course, and the preparatory. The course of study is that adopted by the Mission.

A number of girls and widows have been in attendance from distant places, but the pupils are mostly girls who have been graduated from the Syen Chun Grammar School. Several young married women began the course of study, but the most of them have given it up, wisely deciding that home duties were more important.

The enrollment for the year has been thirty seven. Mrs. Ross has rendered valuable assistance in teaching Physiology during the entire year. Sonsi, the girl graduate from the Seoul School, has been a satisfactory instructor. Chinese has been taught by church officers.

We had a renewing of the revival which passed through the land two years ago.

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**MOVING TO KANG KAI.**

RALPH G. MILLS, M. D.

We may not have airships and automobiles in Kang Kai, but we have one advantage. Did you ever hear of a man saving money by parcel post? Everything of immediate necessity that could be squeezed into a box or bundle weighing less than thirteen pounds was securely sewed up in cotton cloth and sent,—clothes, groceries, lamp chimneys, hats, drugs, hospital supplies, books, plants, and other things too numerous to mention. Mr. Rhodes, who was the recipient of all these packages, after receiving about one hundred, began to wonder if he would not have to move out to make room for them. Our goods were finally packed up to be sent by freight to An Tung and then up the Yalu on Chinese junks.

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**THEOLOGICAL SEMINARY.**

CHARLES ALLEN CLARK.

The Presbyterian Theological Seminary was founded in 1902 and graduated its first class in 1907, seven men. One is a foreign missionary now in Quelpart. One is Saw Sang Non's brother at Sorai. Four are in Pyeng Yang territory and one is at Syen Chun. This year the second class graduated eight men. The total enrollment this year was one hundred and thirty-eight.

The money for the building, ten thousand yen, was given by a lady in America who doesn't wish her name mentioned in connection with the gift.

The course of study covers five years, of each of which three months must be

spent in residence, and nine in assigned study upon which they are examined. Preliminary to the five years is a three years course for helpers.

This year Moffett was Chairman of the Faculty, and Swallen, Lee, Gale, Reynolds, Bell, Foote, McCutcheon, Engel and Clark taught., Tate was the other Southern Presbyterian man last year. The Seminary as to teaching, expense and management is jointly governed by all of the Presbyterian bodies in Korea.

## PERSONAL REPORT OF J. F. PRESTON TO MOKPO STATION.

JUNE 30, 1908—JUNE 30, 1909.

It is hard for the foreign missionary to realize that this is the day of specialization of work. He must be a "Jack-of-all-trades" and a dabbler in many departments of human thought and activity before many years have passed in the pursuit of his anomalous vocation. Hence everything he ever learned before coming to the field will be useful some day, and a great deal he neglected will have to be laboriously acquired under unwonted conditions.

In taking a glance backward at the year's work, the outstanding feature seems to be the multitude of things perforce attempted. Most of them have yielded results, however small. There is hardly a department of work that has not claimed a portion of my time; and only by a firm refusal did I escape being drafted for six weeks service in the Theological Seminary. Preaching, itinerating, teaching, examination of candidates, Leaders' Conferences, superintendence of Medical and School work, building, and negotiating for land, is a general enumeration of the activities that have kept one too busy to brood over the idea that one is at least three days behind the times.

I shall report in detail, first on the Local, then on the country work.

I. THE LOCAL WORK. It would be hard to find a more interesting congregation of Christians than that at Mokpo. When Mr. Bell located here eleven years ago, the place was a little straggling fishing village, with not a professing Christian in it. At the end of six years of seed-sowing he left a neat house of worship and a little group of two score Christians, one-third of whom were baptized. To-day Mokpo has a population of approximately 3,000 Japanese and 10,000 Koreans, and enjoys many of the modern conveniences, amongst which may be mentioned an admirable water-works system nearing completion. Here is located the Japanese Vice-residency of the Province, the County officers, and largest mercantile houses in this section, making it already the political and business centre and assuring its future. Too much stress cannot be laid upon its strategical importance to our work. Even during the past year of financial distress, scores have moved into Mokpo to live, driven in by the disturbed conditions in the country incident to the insurrection, which has made both life and property insecure.

The Church has grown faster than the town. It now numbers 170 baptized members and eighty catechumens. The Church building, doubled in size three years ago, has long since become too small, and pending the erection of a new building, the congregation is divided, the women worshipping in the new school house. The congregation now numbers 500 to 600. 124 candidates were examined this year, of



whom forty were baptized and sixty-four received as catechumens. The Sunday School is flourishing, numbering about 400. The Church continues to exercise its wonted liberality, but the amount of gifts has been curtailed because of the great financial depression prevailing, and felt most by our members who are for the most part merchants and wage earners. Within the year, wages of a day labourer in the port have fallen from 25 cents to 15 cents per day. In spite of this, the church has given liberally to all causes, has continued its support of the evangelist in the country, and has borne one-third the expenses of the local schools. Evangelistic work by church members has been conducted extensively, both in and out of town, by members as their business would allow.

The spirit of the Church was never better than at present. Early in April, after several days of united prayer, Dr. Reynolds came to hold a meeting for us, but after having preached only three times, he was unexpectedly called home. However, the meeting was continued for a few days longer and a great spiritual blessing was received. The local evangelistic work has been greatly quickened by the arrival of Dr. Forsythe, who has set a tireless example to all in the matter of prayer and individual efforts for souls. Always a distributor of tracts as long as any are in sight, on one occasion he "turned loose" 15,000 in three days at Mokpo. These, with others, as I afterwards learned, were mostly secured by the Christians, judiciously hoarded, and used by them for weeks afterward most effectively in their efforts among the unsaved.

THE MEDICAL WORK has been far-reaching in its service to the Gospel, favorably influencing all it has touched. Every Doctor in the Mission, save one, has had a hand in its clinics this year. Special thanks are due Dr. Wilson, of Kwangju, for repeated assistance. When Dr. Oh came on Nov. 1st, he found the clinic running only about a dozen patients a day, due to protracted absence of a doctor from the Station. Dr. Oh steadily worked it up to fifty a day in less than five months. Dr. Forsythe has since brought it up to seventy a day.

I wish here to bear testimony to the high order of work done by Dr. Oh. Re-  
frained, modest, and unaffected, a shining example of what a Christian gentleman should be, he won the love and confidence of Koreans and foreigners alike, and rendered the church inestimable service in his all too brief sojourn amongst us pending the arrival of Dr. Forsythe.

SCHOOLS. Two events have made this the banner year for the local school for boys. The first was the arrival, in Nov., of Prof. W. A. Venable. Combining educational experience with rare common sense, he has from the first made himself felt in his chosen field, and has taken a large share of the burden and responsibility of the school work off my shoulders, teaching the teachers (through the medium of English), drilling the boys, and as Principal exercising a watchful oversight.

The second event was the completion, in November, of the John Watkins Academy building, so named in honor of my beloved friend, Dr. J. S. Watkins, Pastor of the Spartanburg First Church, by which I am supported. In size it is 40×42 feet, built of undressed stone and finished in Oregon fir, at a total cost of \$1925.00 exclusive of site and grading. It is pronounced the handsomest building in town, though not the most costly, and it is built to stand until every other building in the country has fallen into ruins. Japanese, Chinese, Korean, and American workmen all lent a hand in its construction.



The enrollment for the year was 92, with an average attendance of 75.

THE GIRL'S SCHOOL, organized over two years ago, has done splendid work, enrolling over fifty. Korean girls, like their foreign sisters, learn more rapidly than the boys, and our Christian girls are in striking contrast to their heathen neighbors living in ignorance, seclusion and neglect. One of the most gratifying evidences of the power of Christianity in this country is the elevation of women and the gradual amelioration of their condition. We trust that the girls, too, may have at no distant day a suitable school building. This school has one of the finest young women in Korea as teacher, this good fortune having come to us by her marriage with Mr. Nam, of our Boys' Academy.

Mrs. Preston has continued with eminent success her duties as home maker. It has been a pleasure to have Miss Martin and Mr. Venable as members of our household, and a number of visitors have gladdened our home at various times. Besides receiving the ever-present Korean caller, and visiting in the homes of the people as opportunity offered, Mrs. Preston put in several months of teaching the Girls' School and a Woman's Bible Class, and we both assisted for a week in the Kwangju Women's Bible Conference.

COUNTRY WORK. An examination of the statistics given above will show that I report twenty-three country churches formally recognized, that is, where we have either baptized members or catechumens. In addition, I report eleven other meeting places in seven counties, exclusive of the groups on the islands which Mr. McCalle has been looking after since October. At that time we took a ten days' trip together through these island groups, and since that time he has not only looked after these, but opened a number of others, besides actively assisting in the care of four Churches across the bay which I turned over to him in the spring.

A most gratifying growth has been observable in the two counties assigned to Mr. Knox. He accompanied me on both fall and spring trips through this section, getting in touch with the work and assisting in the examinations; and now with a tried helper to assist him and a colporter in the field, he has the situation well in hand.

The growth of most of these country groups has been, with a few exceptions, steady and satisfactory. Some of the hindrances have been, the disturbed conditions created by the insurrection, still very active in this Province, and rendering work more difficult than before; our inability to secure all the native workers that we need; and the immoderate demands made upon my time by the material development of the Station. This year I have the unique experience of reporting no baptisms in some recognized groups—six out of the twenty-three. This is due, in four of them, to internal disorders due to lack of proper native oversight, and is only temporary; and in two of them, where we have fifty catechumens, to my inability to visit them during the year in person.

Six groups reported last year, with a baptized membership of 152, catechumens 80 and 734 adherents, were last September turned over to Mr. Bell, of Kwangju; and in order to show the growth of the work of the Station this year as compared with last year, these statistics are deducted from the figures reported last year.

During the year I held local Bible Classes, lasting a week, at three central points in the field, each of which was participated in by the surrounding Churches. In two I was assisted by my Helper, Mr. Im, and one I conducted alone. This Helper has stood by me faithfully. In the spring he took the second year's course in the Seminary,



and Mr. Yoo, another veteran worker, the first year's course. The latter I have taken on as a Helper. Both are Elders.

The Station Bible Conference, held at Mokpo in early January, was a great success. 135 delegates, representing most of the recognized groups, participated, and in addition a goodly number of the local congregation. Mr. Bell and I, with Helpers Im. Pyen and Yoon, did the teaching.

With the close of this statistical year (June 30th), ends my formal connection with Mokpo Station. The death of Dr. Owen on April 3rd, leaving Mr. Bell the only active evangelist at Kwangju, necessitated my return to that station. In accordance with Mission action, therefore, I moved to Kwangju on May 19th, making several trips in that territory while actively assisting Mokpo.

It is with deep regret that I leave Mokpo, and I can do so only on the conviction that I am going to a needier field, and that the work in which I had been engaged for four and a half years will be carried on. I trust the local church is in shape to venture calling a native pastor, becoming one of the first organized churches in the Mission. For the rest, I feel sure that my fellow workers, with whom I have been so pleasantly associated in the re-opening of Mokpo, are now ready to drive the language aeroplane alone and attempt more sustained flights. I know that, trusting in Him through Whom we can do all things, they will press on from the small beginnings made to the glorious consummation—the evangelization of the 30,000 people in the territory of this Station.

## J. FAIRMAN PRESTON.

Statistics.	1909	1908*
Total Number Meeting Places.....	34	25
Groups (formally recognized) .....	23	16
Adherents .....	—	1750
Baptized Members (Communicants) .....	441	284
Catechumens on roll .....	496	315
Added during year .....	362	273
Adults baptized .....	156	120
Total number examinations .....	686	561
Church Buildings .....	18	14
Schools .....	5	5
Scholars .....	220	193
Contributions (U. S. Currency) .....	—	\$1038.58

\* Statistics for 6 points (groups) turned over to Mr. Bell in Sept. '08 deducted from last year's figures.

## KOREAN STUDENTS' ENTHUSIASM.

REV. GEORGE S. McCUNE.

The closing meeting of the fall semester of the Union Christian Academy was one not soon to be forgotten. It was a men's missionary meeting to say farewell to Kim Hyeng Chai who was to go to Chay Chu as the institution's missionary representative. The student's missionary organization, begun some years ago, has grown gradually until it now includes a majority of the student body. Some of the members have taken a pledge of full consecration to the Master's service, while all promise to preach the Gospel at every opportunity. They preach regularly on the streets of Pyeng Yang on Sabbath and some of them go out to churches a short distance from here, preaching on the way. All of them are pledged to spend their time as far as possible in assisting their home churches during vacation. But this was not enough. Some of them thought they ought to send a man to represent them in some locality where the Gospel was not being preached. After having this conviction that they *ought*, they wondered whether they *could* and upon deciding that they *could* at a sacrifice, the matter as to the "*will*" came up and one evening they decided to try. They canvassed the student body and raised pledges for some 250 *yen*. In the meantime they had asked us about whether they should do so or not. We had our fears that, although it might be a very good thing, Satan might use it in the future to create ill feeling and make factions in the Union School, and we did not encourage them in it. We were trying to plan what we could do if the money should be raised, when they came and told us that they would like us to tell them what they were to do with the funds. They wanted to send a missionary and they didn't care whether he were a Presbyterian or a Methodist. They wanted to do as we decided. It was thought wise by all means to do the work so that it would be under the control of the church, whether Presbyterian or Methodist. Mr. Becker suggested that the Presbyterian church use the money this year since it could be under the control of the church. The matter was then brought up to the Presbytery's Committee on Missions and they heartily approved the scheme, but where was the man? Mr. Blair then offered to give up his secretary, Hyeng Chai, a man who is very popular with the students and who has been one of the teachers, an indispensable man here; but the very man to go. His going, of course, meant a smaller salary, leaving home comforts and opportunities for the study of special subjects this year; but with marked consecration he decided to go.

The recital of this whole story at the last service on the last day of school was electric. Some students who had been indifferent to missionary work caught the spirit of that last meeting and resolved to spend much of their vacation in preaching. Many students have special positions under the church officers, some of them preaching to the heathen, some of them taking the places of men who came in to Normal Institute, some of them holding Bible classes and many of them teaching in the schools and helping in their home churches. The spirit of consecration that has manifested itself in their missionary zeal has so taken possession of them that Politics and "love of country" have taken their proper places, not first and not wholly left out.